UHURU

BLACK COMMUNITY NEWS SERVICE

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LABADIE COLLECTION

Mr. Julius Nyerere, President of Tanzania, is seen walking out of the University of Toronto, after he had delivered a very informative address, Brother Nyerere is the President of one of the few really independent African States.

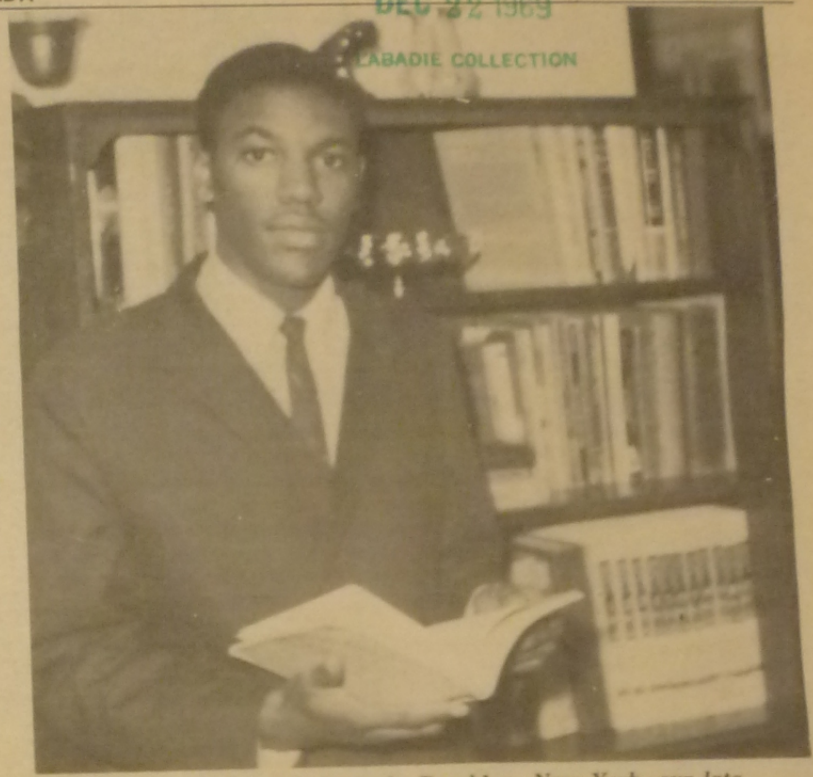
AFRICAN PRESIDENT VISITS CANADA

Mr. Julius Nyerere, President of Tanzania visited Canada for two days. His visit, was at the invitation of the Governor General and Mr. Mitchell Sharp, the Foreign Affairs Minister. During his stay in Ottawa, efforts were being made to speak with Mr. Nyerere. However, we were informed by his press secretary - Mr. P.A. Sozigwa - that due to Mr. Nyerere's heavy schedule, it was physically impossible to meet with him. He regretted that he was unable to fit us in on his program, especially since they, in Tanzania, knew nothing about the situation of black people in Canada. He was greatly impressed with UHURU and gave us the assurance that he would pass on the papers to Mr. Nyerere.

President Nyerere was also invited to Toronto to be guest speaker at Convocation Hall at the University of Toronto to mark the commencement of the International Studies Program. At this ceremony, he was awarded an Honorary Doctor of Law Degree. In his speech he referred to internal problems facing the Africans, because of the intervention of foreign powers. He asked that the world make an effort to understand the true nature of the African Struggle. He also suggested that if Canada decides to maintain a mutual stand, then it is obligatory that they discontinue the giving of arms and other aids to the enemies of the Freedom Fighters.

On the CHANGE and STABILITY of Africa, Mr. Nyerere reminded the audience that since there is no Economic Freedom in the so-called Independent States, there could not be any Political Freedom. In closing, he expressed his desire to establish a Socialist and Democratic society where he hopes to uphold human equality and to end racism at any cost. He emphasized that Africa will accept help from any Red Countries as long as no change is forth coming in the Western Countries. It is his determination to strive whole heartedly towards the liberation of all other African States.

Mohammed Apreko



Photographed in his home in Brooklyn, New York, our late brother Mark White, searched the pages of many books seeking a solution for Black People.

JESUS WHITE - SUICIDE OR MURDER?

Jesus Mark White, a 22 year old black American "was found" dead in the bushes, a couple miles away from the Champlain border crossing. He died a violent death as the bullet holes in his body would testify. How did he die? Was he murdered? If so who killed him? Was it suicide?

White spent a week in Montreal and was on his way back to his home in Brooklyn where he lived with his parents. At the Champlain border it is reported that he was found to be in possession of Black Panther literature. Was he a Panther? His mother has this to say, "He attended meetings of most Black Organisations but was not a member of any. He was still searching, trying to find himself. He had a strong feeling about the rights of Black People. He felt that we should stand up for our rights."

Being in the possession of Black Panther literature seems to be sufficient a motive to detain any individual for questioning. We do not know what took place during the interrogation but the Guards claim that white shot three of them, then made his way to Canadian territory where he committed suicide in a clump of bushes.

Where do we go from here? We do have a picture of his back ground, his family life and personal characteristics - White was a decent young man from a strong and united family. He had never been arrested before, nor had he ever been involved in trouble of any kind. Such a background rules out that he might have been the aggressor. In fact it is reasonable to conclude that such an individual would hardly pull a gun on border guards who were carrying out a polite investigation.

His brother David White tells us that Mark never possessed a revolver. He was a small young man who was classified 4F in the Army because of his size. He had saved his money earned in a responsible job at St. John's Hospital in order to take a vacation in Montreal. It was his first and last holiday outside of The United States.

Infected with the new mood that has now spread across the Continent, his family commented, "we are sorry to lose him, but we are proud that he stood up like a man and died like a man. Our son was not prepared to take harassment from anybody. He was brave and he was strong and we have to be strong too. We rather him go that way."

We of Uhuru share the sentiments of his family.

Sister Malika

INSIDE

- On Black Music
- Book Review "Look out whitey....."
- Police protects Negro Community Centre
- Juanita Westmoreland returns
- Les Faits de la Loi

LETTERS

To The Editor of Uhuru:

As a sister, I would like to congratulate the editors and writers for issuing an EXCELLENT BLACK PAPER. Some of the articles lets one know what is going on in your city and in AFRICA.

Most of them makes one aware of his "BLACKNESS" and his heritage. It also informs one of the "international struggle" for the LIBERATION OF BLACK POWER. The editorials are really deep.

You are indeed serving the BLACK COMMUNITY OF MONTREAL AS WELL AS OTHER BROTHERS AND SISTERS IN OTHER PARTS OF THE WORLD.

Mary

The Editor:
Sir:

I'm proud to say that I have read, with enthusiasm, every article in the first six issues of your paper. Uhuru is like good food for my soul. I wish I could have it more often.

For over four hundred years, the black man has been brainwashed into looking at the white man as a symbol of superiority and consequently considers his fellow black folk as ugly, irresponsible and incapable. I'm sure my brothers and sisters would agree that UHURU IS A MOST POWERFUL DE-BRAINWASHING AGENT.

Our paper has reached new heights in its sixth issue by the commencement of the new column "facts about the Law". There couldn't be a better way to introduce this section than by pointing out what to do in case of arrests made by the 'pigs'.

We're definitely making a headway. Teach Uhuru, teach! Learn brothers and sisters Learn.

Thanking you in anticipation.
I am

A brother in the Struggle,
Errol Lucas.

Dear Sir,

Your hatred for the use of the word Black for the people of Africa nad those who are descendents of Africa and your acceptance of the base connotations attached to it further brings to light the vast amount of debrainwashing which Uhuru must give to its readers.

The perpetrators of Black inferiority have done such a complete job on you that it would be useless to say to you at this point that "BLACK IS BEAUTIFUL," However as a subscriber to UHURU, you will be reading each issue. We hope that we will be able to give you and the other people in our community who think the way you do enough education in Blackness, so that your next letter will have disposed of the words Coloured and negro when referring to Africans at home and abroad. abroad.

Your sister in Blackness

Bro. Editor,

I agree completely with your comments on the release of Bro. Carrol Williams from the Montreal Football scene. Carrol's determination to become a good quarterback and nothing else, against crushing odds must be admired. Today Black men are refusing to be the GLADIATORS of the 20th century and its about time. I remember when Carrol first came to the team he was then pushed as the young, exciting quarterback and the management was willing to go through with a team-building period of about 5 years (according to a coach). As soon as Sonny Wade arrived there was trouble in the camp. It seems as though people cannot get used to a WHITE MAN playing second fiddle to a BLACK... Deep down they felt Carrol must go, so they piled the pressure on and finally their wish came true... Montreal has a bad team and it would make no difference if the plays... Two weeks ago, Wade found out - the hard way - and blew his GREAT COOL, and insulted Ed Harington. Pro-Footballers are paid to take it when they get hit. Bro Carrol took it for two years and insulted no one. Furthermore, I don't buy the team's explanation of Wade's not knowing what he was doing at the time. What is a lunatic doing calling the shots anywhy!

Keep the faith
A sporting brother

Be Black, Think Black, Act Black and most of all be proud to be **BLACK**
Hello my brothers and sisters,

I am making use of this medium to get in contact with you.

It has been a long time since the idea of Black Power was introduced into the island. I had not investigated the idea but had actually closed my door on the subject. I had always argued against it with some of my brothers and sisters. These were the days that I was in darkness, total darkness and worst of all White-Washed. This WHITE-WASHED idea is prevalent throughout our tiny island. But, it would be better if I had said that it was prevalent, although there are a few who still think and act white.

This change which I mentioned was brought about by the influence which one of my brother islanders had on the people. Brother W, Rivier was the one. From the time that he returned home on holidays he had been able, with the help of other brothers, to organise something which at first had appeared to be very strange to some of my island people. Every Sunday morning a few of my well educated brothers with the exception of sisters, (those who are capable of contributing are members of the Civil Service, and cannot voice their opinions in public) got together and are still doing so, and give their views to well attending crowds in a section of our Botanic Gardens. One of my brothers V(BLOKE) Rivier prefers to call this section of meeting Hye Park, for reasons which I don't fully understand.

Having opened my door and allowed the subject to enter, I have finally emerged from darkness and I am now in the light; and no longer WHITE-WASHED,

The PRESS, oh, what an effective means the white man has owned and used in the way it pleases him. But even this is being realized by my brothers now, that it, (the press) has been the chief weapon of the white man.

I have seen that my brothers in Canada have realized this and have brought forward the UHURU, Carry on the good work of letting the white know that we exist.

Esprit J.

Please send me some information on obtaining the Uhuru so that I can make use of it and then put in into my school library (S.M.A.) for my brothers to make use of it also. Thanking you in advance.

Esprit J.

EDITORIAL

CO-OPTION

The process of co-option operates in areas where the forces of change are present. This tactic has been developed by the oppressor in order to arrest and fore-stall any attempts by the oppressed to seek improvements in the social and economic conditions in which they live. Simply, co-option means that the people who were openly against us are now pretending to be for us to make us think they are on our side. This is done when they see that we are successfully trying to improve ourselves. Not wanting to see us improve our social and economic condition they use this tactic to lead us to believe that they have become 'just' in their dealings with us.

The President of United States has recently come out in support of BLACK POWER, He also stated that in his mind BLACK POWER means that black people will work a lot harder for small improvements in their economic position. Roman Catholic bishops in the West Indies also support BLACK POWER. They falsely describe BLACK POWER as less rewards and more work for black people and then say that they would like to see more BLACK POWER,

The same is true for whites who openly show their hatred for us suddenly saying "Black is Beautiful." The reason can be quickly found to be commercial. They may want to sell a Dashiki or an Afrowig.

The Black Panther Party's breakfast program for school children was recently copied by the California Legislature.

The Legislature passed a bill to institute a breakfast program in an attempt to prevent our brothers and sisters from learning civics from the Black Panther Party. At the same time the Legislature wants to be thought of as a charitable organization so that in future their evil schemes will not be immediately rejected.

These examples show how those people who are against us make themselves look like our friends, in order to use us. This is the essence of co-option.

Only vigilance on the part of our brothers and sisters will prevent our enemies from deceiving us.

SURVEY

There is a vital need for solidarity within the Black community of Montreal, which we feel will arise from a greater understanding and knowledge of each other and our common problems.

With this in mind the Universal Negro Improvement Association has promised the use of its Hall at 710 George Vanier for the purpose of conducting programmes whereby members of our Black community can increase the knowledge of themselves or their ability in one area or another. Unless we are aware of what your various needs and interests are we cannot provide the necessary facilities.

We would therefore like you to assist us in this survey by indicating your area of interest in the various fields of study suggested below. We also welcome further suggestions.Kindly return to 1415 St. Marc Suite 27).

NAME. . . . . .
ADDRESS. . . . . .
AGE. . . . . .PHONE NO. . . . . .
DAYS or HOURS AVAILABLE . . . . . .

AREA OF STUDY

African History
Afro-American History
African Cultural History
Political Studies
French Language - Oral & Written
After School Tuition - All grades & subjects
Office practice
Shorthand
Typewriting
Business English & Correspondence
Bookkeeping

In an effort to create pride in our young black children a special course in Black History will be offered to children between the ages of 8 - 12 years. This course will be taught by a specialist in Black History, who is currently employed with the Montreal Catholic School Commission.

768-3090
if busy
768-3317

FREDERICK R. PHILLIPS
B.A. B.C.L.
attorney barrister
& solicitor

3517 LASALLE BLVD.
suite 5
VERDUN 203 QUE.
evenings 365-9904

CANADIAN CONFERENCE COMMITTEE IN TORONTO

Organizers of the Canadian Conference Committee are happy to report that adequate support is forth coming from the Montreal area. They have registered so far twenty delegates who would be participating in the Conference. On Saturday the 18th, the program will involve the conducting of four Working Session. Each Session would be initiated by a chairman who would be presenting a paper on a particular topic which would then be discussed by the members of that Session. The four topics are:

(1) Strategy for improving the economic status of Black people in Canada.

(2) Relationship between Government Agencies and Black people.

(3) Black Unity: Role of History, Culture and Communication.

(4) Black Youth in Canada.

The purpose of the Sunday meeting would be to

(1) Establish the Canadian Conference Committee as a permanent organization.

(2) Discuss the structure of the National Executive and the Financing of a National Coalition.

(3) Consideration of Conference Resolutions.

(4) Election of offices and adjournment.

The organisers are looking forward to holding a very successful Conference, the result of which, they believe, should contribute greatly to the condition of Black people in Canada.

Staff reporter

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BROTHER NICHOLS CASE THROWN OUT

The trial of Brother Nichols, who was arrested on a charge of breaking and entering, was held on Monday October 6th. This brother who was allowed to remain in the apartment of a friend, was harassed by the landlord who called in the police and had the brother arrested. Since there was no evidence for the prosecution to proceed with a trial, the case was thrown out. It was learnt that the valise of brother Nichols is still in the possession of the landlord, and efforts are being made by the defense lawyer to retrieve the property.

Staff Reporter

AFRO-AMERICAN BROTHERS ARRESTED

Brothers Charles Smith and brother John Hopkins, both from the U.S.A. were arrested last Wedsnesday, on a charge of attempted robbery. Bail applications were made in both cases, and bail was fixed at $300.00 each, or two personal bonds of $950.00. Since these bail conditions could not be met at the time, the brothers were detained in prison. However since the news has reached the community efforts are being made to provide the bail as soon as possible so that the brothers would be released from prison.

Staff Reporter

CURRENT EVENTS

Debbie Renwick, 27, a United Air Lines stewardess for three years, who has been suspended because airline says she grews her hair too long. She refuses to cut it and claims it conforms to regulations for a "short hair" look.

AFRICAN STUDIES CO-OPTED

The 1969 Joint Annual Meeting on African Studies sponsored jointly by the African Studies Association of the United States and the Committee on African Studies in Canada will be held in October 15th – 18th, at the Queen Elizabeth Hotel in Montreal.

Although the word 'African' occurs throughout this announcement, these two associations are not composed of people who relate to Africans wherever they may be or to the study of them. Moreover the conference is closed and has high registration fees. Invitations issued have been accepted by people like Catherine Taylor, M,P., United Party, Capetown, South Africa and the Registrar, University College, Durban, South Africa. Any respectable and honest African Studies Conference will not have such people attending.

Black people here know nothing about this conference, and were not approached by the sponsors to participate in this. The black press in Montreal was not even invited or informed. However, some black students in the University of Montreal's Department of African Studies were informed of this conference, not by their Chairman who is a sponsor, but by telephone calls from their brothers at Howard University in Washington D.C.

It is high time that black people stop these 'black experts' from setting up forums from which they try to be authorities on black people. These 'black experts' live in their white suburbs on grants given them for black studies.

If Professor Gutkind at Mc.Gill and others in Montreal want to continue slumbering in the company of these experts, they will certainly have a rude awakening very soon.

By G,S,

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NIGERIA: AMNESTY FOR DETAINEES

In a broadcast marking the ninth anniversary of Nigerian independence, Major-General Gowan, the Federal Head of state announced an amnesty for all people detained during the Nigeria-Biafra was "who are no longer considered to constitute a great security risk to the country."

Major-General Gowan appealed to Biafra to accept the recent OAU (Organisation of African Unity) resolution on the war. The resolution appealed for a cease-fire and the opening of negotiations designed to preserve Nigerian Unity.

All black people are hoping for the immediate cessation of the war in which thousands of people have lost their lives. It is time for the leaders of both factions to realise that this is a war, the seed of which was sown by the imperialist government at the Berlin Conference which led to arbitrary balkanisation of Africa; that the same imperialists continue to maintain the growth of the war by supplying arms, and that Nigeria and Biafra in particular and black people as a whole are the losers in this transplanted white man's war.

Bro Kofi

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ZAMBIA: KAUNDA GETS RID OF WHITE OFFICERS

Six British Colonels and Lt. Colonels in Zambian army have been notified to leave in six months. The Zambian army which is one of the last in black Africa to be led by whites is taking the long overdue last steps to get rid of all whites in the forces within two years.

White Chief Justice resigns

Mr. James Skinner, a Zambian of Irish extraction has resigned as the Chief Justice of Zambia.

In his letter of resignation Mr. Skinner gave as his reason for resigning the July dispute between the President and the judiciary.

The dispute developed when Mr. Skinner rejected a charge by Dr. Kaunda that Mr. Justice Ivans had made a political judgement in setting aside prison sentences imposed by a magistrate on two Portuguese soldiers who illegally entered Zambia.

The presence of white officials in the government, judiciary, the military and all strategic positions undermines the true independence of any black nation. The great Pan-Africanist Kwame Nkrumah fell into the same trap for having as his closest adviser a white man whom he appointed as his attorney general. These neo-colonialist white officials make judgment and decisions and put forward policies that do not serve the the interest of the black people, but rather to maintain the influence of imperialist governments.

Bro. Kofi

Black Citizen Association Inc.

invites you to its Thanksgiving Weekend Dance on Friday, October 10th 1969, 9 p.m. at Carpenter's Hall, 3560 St. Lawrence Blvd.

Music supplied by V. Taitt Afro-Caribbean Orchestra
FOR FURTHER INFORMATION AND Tickets contact Bro. H. Parris
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Bro. Ruddy Lovell, 738-0927
Tickets: Advance - $2:00. Door - $2.50
All proceeds to legal defense fund

ADMINISTRATION MONKEYING AROUND,

The Royal Arthur Parents Association is having a public meeting, on Oct. 15th, at 8.00 pm. in the Negro Community Centre to hear and discuss the report of a psychiatrist who has been studying the problem of the Royal Arthur School for the past year or so. This was done with the full cooperation of the present and past principals, and the psychiatrist claims tha he is sponsored by one of them. However, one can only say that the recent meeting of the present. Principal and some members of the Royal Arthur Parents Association may shed some light on this. The Principal tried to find out what the parents were thinking about the bad education given to their children by having a conciliatory attitude, while knowing that he had given his 'expert' full right without the full consent of parents to find out what was 'wrong' with the kids. All Black people should attend the meeting on October 15th at 8pm. in the Negro Community Centre to listen to this 'expert' present his report.

Gordon S.

Riot Police Guards Centre

Recently, it has become obvious that the administration of the Negro Community Centre is more interested in protecting the insufficent, irrelevant, neatly packaged programs now in existence, than, in allowing those interested, room for dialogue, regarding improvements and better programs.

Any person that has been involved in the N.C.C. for a number of years can easily say that "once our young people grow up they leave and never return to the N.C.C." It seems to me that this constant pattern over the years should make the administration, if it is in fact responsible to the community whom it is supposed to service, wonder why, and make attempts to correct the situation.

One method which can be used by members of the community is to voice their opinions at the Annual Meeting. At the Annual Meeting the Board of Directors are present and various areas make their reports -- President, Executive Director, Financial, etc... all members are invited and have the right to voice their opinions. Non-members are also invited as observers but cannot express their opinions.

This year the Annual Meeting assembled on Thursday, September 25th and the Annual Report for the year 1968 was presented. Many brothers and sisters were shocked to see several uniformed policemen outside the building as they came in. Their serious faces and searching eyes told you they were on duty -- apparently guarding the centre, not to prevent you from going inside but "to protect you, in case of trouble." What trouble? Protection from what? Was the mafia coming? Were we expecting someone to attack us? Previous meetings had never hinted a need for this action. Why suddenly is it necessary to call in police protection of the N.C.C. Annual Meeting?

I can only suggest that the word was out that certain "black militants" were going to attend the meeting and therefore we must protect ourselves. Are these black people not entitled to know what's going on in their community? Or do you forfeit your right to the community because you want to maintain your identity? Are only nice coloured people and uncle tom negroes allowed to partake in community affairs?

We cannot answer these questions, we can only guess, but we can seriously question the mentality of those responsible for this action. We wonder if they care about the people they say they are trying to help or if they are only interested in pleasing the masters who pay their salaries. For if freedom of speech, movement, and thought cannot be expressed in the community where we live, then it will never be expressed in the greater society.

If the N.C.C. is going to be relevant to black people many things must change, but most of all the attitudes that prevail within the highest level of its administration must change. They must understand, we are black people and want to do, learn, and know things about ourselves, and we want to do these things in a relaxed atmosphere free of repression and reprisals. If this situation does not exist the N.C.C. will eventually have to close its doors because it will have ostracised itself from the community.

Staff Reporter

FEATURE ARTICLES

ON BLACK MUSIC

Music has been described as the "art of combining sounds with a view of beauty, of form and an expression of emotions", therefore when one begins to talk about music, meaning and rhythm (which in an artistic sense, means the harmony of parts) immediately comes to the forefront. Black people have been noted throughout the centuries for their fantastic musical ability. This ability has a lot to do with the personality of black people, for every iota of African culture is determined by its meaning and rhythm. In every expression of African culture, meaning and rhythm are the two elements that are strongly interlaced. To Africans, therefore rhythm procures that inner strength that exist in all our forms and expressions of life and every form and expression must have a communal meaning or it is deemed useless. This is the genius of the African personality, thus music is harboured deep within the souls of black people. For example there is rhythm even in the way we talk; since our language is heavy with rhythm, it is hard to distinguish our poetry from our prose. This is the reason for the "sing-song" (as whites put it) tendency of our speech. (Many people believe that, when Africans sent messages by drums, it was some type of morse code, but it was never code, the Drummers used to beat out complete words on their drums - it was drumnology).

In accordance with their general philosophy of life, when Ancient Africans played music, which was both polymetric and polyrhythmic, there was always meaning attached, be it religious or secular. On most occasions the music had religious meaning and since Africans were polytheistic, the many rhythms and timings developed. For example in the Voodoo ceremonies, different Gods were summoned and each God was invocated by a particular beat or rhythm. Hence drums would be playing different timings and rhythms simultaneously. It is unity in every aspect of life that is most striking in African culture. The work songs were of secular meaning, the whole community song as they worked together on one project. This again ties in with the general philosophy of the power of the "word". Africans believed that the "word" was the spiritual life force. An African sculptor, while sculpting would be chanting long litanies to some God or to his reverred ancestors for the words of the song would make his work a master piece, also the song would increase energy, make the task enjoyable by distracting his mind from the burden, yet not breaking his concentration. The reasons for the work songs were similar.

With this genius buried deep within our personality, Africans landed in the New World-U.S.A., Carribbean, Latin America. During slavery, much of our culture was destroyed, even our language, the key to all cultures, was destroyed. However, Africans, due to the spiritual strength of our philosophy of life were able to adopt new things and make them suit our personality. For example, we speak English and our personality reflects in our speech and it becomes black, we take white instruments, white songs and make them black. This is the sole reason why our music flourished even after our religion and language were prohibited to us.

Today we dominate the western world musically, almost every form of Western music has black roots. What is known as blues today, evolved directly from African work songs, and has to some extent the same meaning as the work songs. White people have taken blues, made it into a medium for individual expression of melancholy but when an Afro-American sings blues it is not because he is melancholy, but it is more an expression of his community and its hardships. He, himself, may not be melancholy at the moment he sings, but he injects the melancholic atmosphere to better express the feelings of his people as a whole. Listen to any of the original blues singers: Ma Rainey, the Smiths - Bessie, Clara, and Mamie, Mississippi John Hurt, Leadbelly, Ethel Waters, Muddy Waters, etc... Jazz came about through the efforts of black people to put instrumentation to the blues form (especially making an instrument sound like the voice of a blues singer). Its communal meaning was the same as the blues. When it first started whites ridiculed it as being "primitive", this is usually their re-action when they come face to face with something they cannot understand. The then new middle-class blacks or "coloureds", who kept running away from themselves, participated in this ridicule. They stopped only after the whites took jazz and diluted it; the white usage, I suppose, made jazz "legitimate" to these Uncle Toms. The jazz players consistently blow White America to pieces in their musical form for the exploitation of black people. John Coltrane, Eric Dolphy, Charlie Parker etc. all examples of this fact. (Soul music is a mixture of jazz, blues and gospel (gospel evolved from white religious music, put into a completely black form). Soul expression is ethnic, it is solely of blacks by blacks and for blacks.

In this field, James Brown is the blackest man. In other parts of the world (Western), black music has taken different forms. Throughout Latin America - Tango, Rhumba, Samba, Merengue, Cha-Cha-Cha, etc. are all beats with particular dance steps which are very similar to the Voodoo and Shango dances of Ancient Africa. In Trinidad black music has evolved in Calypso and Steelband, and in Jamaica there is the now popular "Reggay", which is really Jamaican blues form or commual expression of life among blacks.

The most noticeable factor throughout the black world and expressed superbly in black music is that principles of life and art are closely related. This stems from the fact that the unity of all elements of life, is the basis of African philosophy.

Odinga Mbasa

BLACK SOLIDARITY RE-ESTABLISHED

Following a unanimous plea made at a family rally on Thursday September 25th, the Jamaican students have reconsidered an earlier agreement with their government and have decided to stand in solidarity with black students. Forty two black students are presently facing criminal charges arising out of the racial confrontation on February 11th at Sir George Williams university. In a telegram addressed to Hugh Shearer (Prime Minister of Jamaica), the students made their position clear to the government. The telegram stated that after careful consultation, (putting the interest of the black community and students before their own) they have decided to repudiate completely any agreement made with the government that would hinder their ability to maintain this commitment.

With regards to legal counsel the students will inform the government within two weeks. The final decision is expected to be taken at a meeting of all black students scheduled to be held as soon as practically possible. One Jamaican student presently residing in Toronto was not present at the meeting when the statement to the Prime Minister was drawn up. Judging from discussions with brother Douglas "Jughead" Mossop, we have every reason to believe that he is firmly in support of maintaining a United Front with the black students. Consequently, a statement of confirmation can be expected from him shortly.

On October 1st the Jamaican students appeared in court. Their case, which is being tried by Judge alone rather than Judge and Jury, was postponed as usual until December 9th. The other students will appear in court on November 3rd. It has been rumoured that a further postponement will be made.

Famed Jamaican born criminal lawyer Dudley Thompson has consented to be present in Montreal during a part of the trial. Among his outstanding qualifications brother Dudley formed part of the team of internationally recognized lawyers that worked together for the defence of Jomo Kenyatta. He is easily among the first three criminal lawyers in the Caribbean and demonstrated his competence when he successfully headed a team of lawyers to secure the acquittal of opposition leader Billy Herbert in St. Kitts in 1967. Clearly, his presence at our trial is certainly going to help in a very real sense towards focusing the attention of black people all over the world (particularly the Caribbean) on the reality of Canadian racism. Brother Dudley has made a direct appeal to the crown prosecutor to obtain permission to practice in Quebec. We can only hope that the Canadian 'Liberal authorities' make the 'just' decision to allow brother Dudley to appear at the trial - not only as an observer but with full jurisdiction to help conduct the case in a manner that will be compatible with making all the facts available for careful scrutiny.

By Rosie Douglas

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259-0842

Riot Police Guards Centre

Recently, it has become obvious that the administration of the Negro Community Centre is more interested in protecting the insufficent, irrelevant, neatly packaged programs now in existence, than, in allowing those interested, room for dialogue, regarding improvements and better programs.

Any person that has been involved in the N.C.C. for a number of years can easily say that "once our young people grow up they leave and never return to the N.C.C." It seems to me that this constant pattern over the years should make the administration, if it is n fact responsible to the community vhom it is supposed to service, wonder vhy, and make attempts to correct the ituation.

One method which can be used by nembers of the community is to voice neir opinions at the Annual Meeting. t the Annual Meeting the Board of irectors are present and various areas ake their reports -- President, Exetive Director, Financial, etc... all embers are invited and have the right voice their opinions. Non-members also invited as observers but cannot ress their opinions.

This year the Annual Meeting assemd on Thursday, September 25th and Annual Report for the year 1968 presented. Many brothers and sis- were shocked to see several unied policemen outside the building hey came in. Their serious faces searching eyes told you they were on -- apparently guarding the centre, o prevent you from going inside to protect you, in case of trouble." trouble? Protection from what? Was nafia coming? Were we expecting ne to attack us? Previous meetnad never hinted a need for this . Why suddenly is it necessary in police protection of the N.C.C. al Meeting?

an only suggest that the word t that certain "black militants" oing to attend the meeting and re we must protect ourselves. ese black people not entitled what's going on in their com- Or do you forfeit your right ommunity because you want to n your identity? Are only nice people and uncle tom negroes to partake in community affairs? nnot answer these questions, we y guess, but we can seriously the mentality of those res- for this action. We wonder if e about the people they say they ng to help or if they are only ed in pleasing the masters who eir salaries. For if freedom of movement, and thought cannot essed in the community where then it will never be expressed eater society.

N.C.C. is going to be relevant people many things must chanmost of all the attitudes that within the highest level of its tration must change. They must nd, we are black people and do, learn, and know things about s, and we want to do these n a relaxed atmosphere free ession and reprisals. If this does not exist the N.C.C. will ly have to close its doors bewill have ostracised itself from nunity.

Staff Reporter

FEATURE ARTICLES

ON BLACK MUSIC

Music has been described as the "art of combining sounds with a view of beauty, of form and an expression of emotions", therefore when one begins to talk about music, meaning and rhythm (which in an artistic sense, means the harmony of parts) immediately comes to the forefront. Black people have been noted throughout the centuries for their fantastic musical ability. This ability has a lot to do with the personality of black people, for every iota of African culture is determined by its meaning and rhythm. In every expression of African culture, meaning and rhythm are the two elements that are strongly interlaced. To Africans, therefore rhythm procures that inner strength that exist in all our forms and expressions of life and every form and expression must have a communal meaning or it is deemed useless. This is the genius of the African personality, thus music is harboured deep within the souls of black people. For example there is rhythm even in the way we talk; since our language is heavy with rhythm, it is hard to distinguish our poetry from our prose. This is the reason for the "sing-song" (as whites put it) tendency of our speech. (Many people believe that, when Africans sent messages by drums, it was some type of morse code, but it was never code, the Drummers used to beat out complete words on their drums - it was drumnology).

In accordance with their general philosophy of life, when Ancient Africans played music, which was both polymetric and polyrhythmic, there was always meaning attached, be it religious or secular. On most occasions the music had religious meaning and since Africans were polytheistic, the many rhythms and timings developed. For example in the Voodoo ceremonies, different Gods were summoned and each God was invocated by a particular beat or rhythm. Hence drums would be playing different timings and rhythms simultaneously. It is unity in every aspect of life that is most striking in African culture. The work songs were of secular meaning, the whole community song as they worked together on one project. This again ties in with the general philosophy of the power of the "word". Africans believed that the "word" was the spiritual life force. An African sculptor, while sculpting would be chanting long litanies to some God or to his reverred ancestors for the words of the song would make his work a master piece, also the song would increase energy, make the task enjoyable by distracting his mind from the burden, yet not breaking his concentration. The reasons for the work songs were similar.

With this genius buried deep within our personality, Africans landed in the New World-U.S.A., Carribbean, Latin America. During slavery, much of our culture was destroyed, even our language, the key to all cultures, was destroyed. However, Africans, due to the spiritual strength of our philosophy of life were able to adopt new things and make them suit our personality. For example, we speak English and our personality reflects in our speech and it becomes black, we take white instruments, white songs and make them black. This is the sole reason why our music flourished even after our religion and language were prohibited to us.

Today we dominate the western world musically, almost every form of Western music has black roots. What is known as blues today, evolved directly from African work songs, and has to some extent the same meaning as the work songs. White people have taken blues, made it into a medium for individual expression of melancholy but when an Afro-American sings blues it is not because he is melancholy, but it is more an expression of his community and its hardships. He, himself, may not be melancholy at the moment he sings, but he injects the melancholic atmosphere to better express the feelings of his people as a whole. Listen to any of the original blues singers: Ma Rainey, the Smiths - Bessie, Clara, and Mamie, Mississippi John Hurt, Leadbelly, Ethel Waters, Muddy Waters, etc... Jazz came about through the efforts of black people to put instrumentation to the blues form (especially making an instrument sound like the voice of a blues singer). Its communal meaning was the same as the blues. When it first started whites ridiculed it as being "primitive", this is usually their re-action when they come face to face with something they cannot understand. The then new middle-class blacks or "coloureds", who kept running away from themselves, participated in this ridicule. They stopped only after the whites took jazz and diluted it; the white usage, I suppose, made jazz "legitimate" to these Uncle Toms. The jazz players consistently blow White America to pieces in their musical form for the exploitation of black people. John Coltrane, Eric Dolphy, Charlie Parker etc. all examples of this fact. (Soul music is a mixture of jazz, blues and gospel (gospel evolved from white religious music, put into a completely black form). Soul expression is ethnic, it is solely of blacks by blacks and for blacks.

In this field, James Brown is the blackest man. In other parts of the world (Western), black music has taken different forms. Throughout Latin America - Tango, Rhumba, Samba, Merengue, Cha-Cha-Cha, etc. are all beats with particular dance steps which are very similar to the Voodoo and Shango dances of Ancient Africa. In Trinidad black music has evolved in Calypso and Steelband, and in Jamaica there is the now popular "Reggay", which is really Jamaican blues form or commual expression of life among blacks.

The most noticeable factor throughout the black world and expressed superbly in black music is that principles of life and art are closely related. This stems from the fact that the unity of all elements of life, is the basis of African philosophy.

Odinga Mbasa

BLACK SOLIDARITY RE-ESTABLISHED

Following a unanimous plea made at a family rally on Thursday September 25th, the Jamaican students have reconsidered an earlier agreement with their government and have decided to stand in solidarity with black students. Forty two black students are presently facing criminal charges arising out of the racial confrontation on February 11th at Sir George Williams university. In a telegram addressed to Hugh Shearer (Prime Minister of Jamaica), the students made their position clear to the government. The telegram stated that after careful consultation, (putting the interest of the black community and students before their own) they have decided to repudiate completely any agreement made with the government that would hinder their ability to maintain this commitment.

With regards to legal counsel the students will inform the government within two weeks. The final decision is expected to be taken at a meeting of all black students scheduled to be held as soon as practically possible. One Jamaican student presently residing in Toronto was not present at the meeting when the statement to the Prime Minister was drawn up. Judging from discussions with brother Douglas "Jughead" Mossop, we have every reason to believe that he is firmly in support of maintaining a United Front with the black students. Consequently, a statement of confirmation can be expected from him shortly.

On October 1st the Jamaican students appeared in court. Their case, which is being tried by Judge alone rather than Judge and Jury, was postponed as usual until December 9th. The other students will appear in court on November 3rd. It has been rumoured that a further postponement will be made.

Famed Jamaican born criminal lawyer Dudley Thompson has consented to be present in Montreal during a part of the trial. Among his outstanding qualifications brother Dudley formed part of the team of internationally recognized lawyers that worked together for the defence of Jomo Kenyatta. He is easily among the first three criminal lawyers in the Caribbean and demonstrated his competence when he successfully headed a team of lawyers to secure the acquittal of opposition leader Billy Herbert in St. Kitts in 1967. Clearly, his presence at our trial is certainly going to help in a very real sense towards focusing the attention of black people all over the world (particularly the Caribbean) on the reality of Canadian racism. Brother Dudley has made a direct appeal to the crown prosecutor to obtain permission to practice in Quebec. We can only hope that the Canadian 'Liberal authorities' make the 'just' decision to allow brother Dudley to appear at the trial - not only as an observer but with full jurisdiction to help conduct the case in a manner that will be compatible with making all the facts available for careful scrutiny.

By Rosie Douglas

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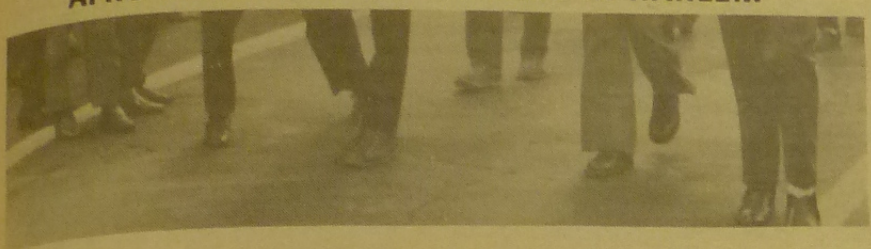
AFRO-AMERICAN DAY PARADE IN HARLEM



Thousands of people lined the streets of Harlem to observe and participate in what was called the Afro-American Day parade. This event took place on Sunday September 21st between the hours of 2 and 6 p.m. The parade went along 7th ave., ending up on the corner of 143rd street. The main features consisted of floats depicting Miss Black America, Miss Afro-American, Miss Harlem etc.. However, the only floats the majority of the spectators (who were black) could relate to, were those connected directly to Africa.

On reclamation site No. I (see UHURU no. 6) records of Malcolm X and other black speakers were being played as the procession passed the intersection of 125th St. and 7th Ave., Marcus Garvey's flag, which was raised at some point adjacent to the sites, was saluted by firemen and other participants in the parade.

There was a lack of organization in the parade on a whole. No one seemed to know who organized it, but sources think it was done in an attempt to divert the people's attention from the issue surrounding Reclamation Site No. I, especially as the government was going along with their plans, and construction were supposed to begin on the following day.

John Gyles.

BOOK REVIEW– LOOK OUT WHITEY BLACK POWER'S GON' GET YOUR MAMMA,

by Julius Lester

In his book – "Look out Whitey Black Power's Gon' Get Your Mamma, "Lester traces the development of the black power movement from the nineteenth century to present day. Brother Lester writes with a sense of history and so is able to place Black Power in its proper context. It has become common for some to interpret Black Poweras a sudden racist eruption coming out of the depth of black backwardness. "Look Out Whitey. . . " says it is nothing of the sort and in fact goesl further to show how the movement has taken advantage of the tremendous wealth of historical experience at its disposal. Frederick Douglass, Booker T, Washington, DuBois and Garvey, the author names as the main sources. They were all faced with a tremendously difficult situation and were desperately seeking some way out. We are given the context of the situation in which they operated, their achievements emphasized and their limitations prescribed. And as a result, Lester finally places the Contemporary Movement (Black Power) on the heads and shoulders of all that has gone before.

He is personal when the situation demands it. Such an example is given when he relates the occasion involving his friends Charlie Cobb and Ivanhoe Donaldson as they went to identify Lewis Allen's body in Amie County. "He had half his face shot of. We stayed drunk for three days afterwards." Said Donaldson.

He relates objectively and in well-reasoned tones the refusal of the Democratic convention to seat the delegation from the S.N.C.C. organized Mississippi Freedom Democratic Party as the point of departure from traditional and conventional politics.

Lester does not imprison the black bourgeoisie in a fixed category. In fact he tells us that when the brothers on the block took the lead in burning down the cities, they opened the way for mass black participation. Those with their white collar jobs pulled up in their cars and did their thing. So too his treatment of the hustlers. With them he does not moralise – they are not lookedupon as an immoral class to be written off. If Malcolm could move out so could they.

Leaving no stone unturned the author devotes a chapter to Cultural Nationalism which is today a source of division within the movement. Lester takes this in his stride, possibly making the most profound comment ever written on the subject. He says "A small minority avoid the crux of their blackness by going to another extreme. They identify completely with Africa. Some do so to the extent of wearing African clothes, celebrating African holidays and speaking Swahili. They however are only unconsciously admitting that the whiteman is right when he says American Blacks have nothing of their own. "RIGHT ON JULIUS".

No one book is responsible for making a revolution, but I am sure that "Look out Whitey Black Power's Gon Get Your Mamma" by its clarity and objective historical approach will be of tremendous assistance to the struggle for Black Liberation.

Redecoration Project At U.N.I.A. Hall

The Universal Negro Improvement Association Hall was the scene of a very lively party on the evening of Saturday the 27th of September. This was in aid of redecorating the Hall which has been the home of the Thursday night Rally. The project is being carried out in collaboration with the U.N.I.A. members.

The highlight of the evening was the show which included a variety of songs, creative dancing by Jean Joseph and a folk revue. The audience responded enthusiastically and those taking part seemed to be having a great time.

The Hall has been offered for the education programme which it is hoped will be started as soon as possible and there are also plans for various children's programmes.

A representative group of those interested in the redecoration project has met since the party and it is hoped that this redecoration will be carried out in the next month or so.

We would like to thank the U.N.I.A. for their valuable assistance during the past months. A word of thanks also to Sister Marie Cunningham and the brothers and sisters who co-operated so willingly to make the evening the success it was. We look forward to their continuing participation in future projects for the Black Community.

Marjorie Benjamin

THE BWANNA TEMPLE ENTERS ITS THIRD YEAR

Three years ago the Bwanna Temple arrived on the scene, the purpose being to train a group of boys and girls to compete in the annual Elks parade held in a New England State. It started off with a membership of twelve 7 girls and 5 boys). In 1968-69 (with our membership increased to 14 girls and 12 boys) the group was able to attend the convention in Connecticut:- Sharon Whims as captain for the girls and Terry Sheppard as captain for the boys.

For the 1969-70 season Kelly Bereton- was elected boys captain, Morris Tremblay-Lieutenant; Terry Sheppard-secretary; and Curtis Taylor-treasurer. Girl's captain-Valerie Hernandez; Lieutenant-Alma Faye Brooks; Secretary-Barbara Yearwood; and treasurer-Brenda Daley.

This year the aim of the Bwanna Temple is to go to the Elks convention in Boston. Our expenses will be approximately $700.00. To achieve this we are planning to put on several benefit shows and have parties. With the support of all the members we hope to make this a successful year.

BWANNA TEMPLE

POETRY

-US-

islands
dotting the Atlantic from
Florida to Venezuela
in step - stone formation
people
mercilessly rooted from
established cultures and homes
as chattel merchandise
different -
all different

forced togetherness
not faith
but the relentless
greediness of pigs
snorting - digging for
legendary wealth
deep in the bowels of
blood-won lands

centuries of non-white degradation
whips, dogs
complete dehumanization and
deculturization
marking the close of a chapter in
the lives of people as a people

from this we came
a confused and divided lot
not knowing who we are
nor what is ours
knowing the life pattern of
those who trampled us
-their names, clothes,
their language, their food
no other life we know
any other life we fear

now a burning desire for
true freedom
to reveal the true nature
of our being
to refill our hearts
with a pride
and our brains with a talent
that were once o'erflowing

cast off the false masks
we start again, my brothers
look on the apex
throd on throd on and
scream in declaration
-people once more a people

w.r.
Sept. '69

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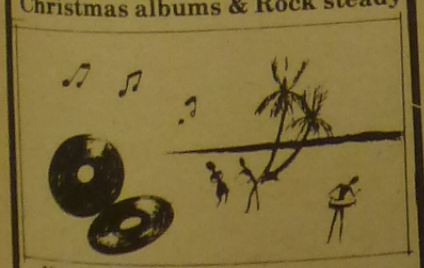

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CURRENT EVENTS

DEATH SENTENCE LOOMS!

Fred Ahmed Evans was scheduled to die in the electric chair on September 23. Sentenced to death by an all-white jury on May 13, Evans was arrested after a police attack on the black community in Cleveland in the summer of 1968 during which four people were killed, three of them cops.

The frame-up of Ahmed Evans was calculated to whip up anti-black-nationalist hysteria in Cleveland. Evan's lawyers appealed the case, and he has been granted a temporary stay of execution, which may be revoked at any time

The case has been buried by the press but Defense Committees in Cleveland and New York have been waging a battle for Ahmed's freedom.

Evans must not be allowed to die!

Akintola Chaka

LIBYA: UNIVERSAL ARABIC

Revolutionary Command Council, the military executive group that replaced King Idris II in the coup d'état, has decreed that ministries, companies, shopowners put all signs, cards, tickets, licences, currency and postage stamps in Arabic only. An Interior Ministry spokesman said a study is being made to end the services of many foreigners in Libya, especially those who have entered the country illegally.

To make the revolution really dedicated to "unity, freedom and socialism" the new Libyan Premier Al-Maghraby has announced that Libya will not renew the treaties under which Britain and U.S.A. maintain military bases in Libya. Wheelus Field near Tripoli is United States biggest training air base in the mediterranean. U.S.A. is scheduled to leave the base by the end of 1970 and Britain by the end of 1973.

In the meantime Libyan government has taken more control over customs and immigration at Wheelus air base. This followed a Libyan government allegation that an American citizen at the base smuggled a Libyan Jew to Malta in a crate flown from Wheelus base last month.

BroKofi

KENYA: WHITE JOURNALISTS DEPORTED

Three British journalist were deported from Kenya last month. All three had been living in Kenya for several years and are connected with East African Standard and the Daily Nation.

Kenyan government gave no official reason, but it is believed to be due to allegations of oath-taking reported in both newspapers.

Immediately after the assassination of Mr. Mboya, the late Economic Planning and Development Minister, The white press intensified its effort to break the unity of the people of Kenya. By playing up the so called "tribal" differences and tension. They are trying to create forment in Kenya. The presence of their white saboteurs in Kenya was obviously not conducive to the Kenyan unity.

BroKofi

A SOLUTION FOR ANGUILLA?

Ronald Webster who declared a constitution for Anguilla eight months ago, has changed his tune and abandoned his cry for total independence and says he now would accept a constitution under the British Commonwealth as good or better than his own.

The British Government has persuaded the independent and associated states of the Caribbean to act in concert. Ironically they are the same puppet governments whose leaders asked Britain to take over.

They have all agreed that a Caribbean commission of wise men, independent of governments, would recomend a future course for the island of Anguilla. Meanwhile Webster silently awaits their recommendations. Robert Bradshaw, Premier of St. Kitts-Nevis-Anguilla, who tried to force Anguilla to bow to his rule has accepted the compromise of a commission of wise men.

Guilty of colonizing the people of Anguilla, Britain is now attempting to repair 300 years of damage. In so doing Britain is further confusing the minds of the people by trying to put blame on St. Kitts.

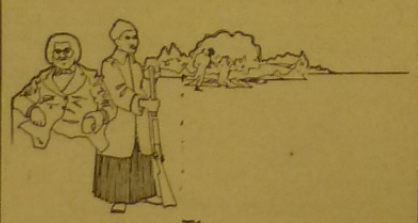
After 300 years of colonization, Britain is now building an air strip in Anguilla, constructing paved roads, building more schools, providing doctors, electricity and proper water supply. In addition she gave Anguilla $240,000 in direct aid. All this sounds good but is simply a mockery.

Webster is still chairman of the Anguilla Council, as he was before the British landed, but he works under British Administration. He accepted this temporary arrangement until the Carribbean wise men make recommendations.

These Carribbean wise men are without a doubt some senile, retired Englishmen and some local white men with Black skins who have sworn allegiance to Britain.

To crown the whole affair over 200 paratroopers and Scotland yard police are still on the island to preserve "law and order".

by E. Thomas



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TRINIDAD & TOBAGO GOES REPUBLICAN

The people's National Movement, the ruling party in Trinidad and Tobago, recently held its convention in the face of growing unrest among the people. Unemployment remains at 15% of the working population. With no solution in sight, poverty, disease, and badly oriented aducational system continue to sap the morale of the nation.

Not one single resolution came out of the convention attempts to deal with this situation. Instead the opportunity was taken to reward faithful party workers with plum jobs which follows in the pattern of West Indian Politics. You say yes to everything that goes down, you reap a harvest, you speak out on behalf of the oppressed and you are crushed.

However, two points of interest emerged from the Convention. Firstly, a decision has been taken that Trinidad and Tobago move to a Republican form of Government. The Prime Minister announced that the Republic would take pattern from Indian-style constitution where the President would substitute for the Queen. All a republic would mean in concrete terms is that the Queen would be localised, that is to say, her functions would be performed by an Uncle Tom nation. Secondly, the Convention attempted to come to terms with a movement for seccession which has grown out of the frustration of TOBAGONIANS. A resolution was passed opposing the secession of Tobago and, typical of an unimaginative government bankrupt in ideas, a high powered committee was appointed to tackle the Tobago problem, headed by the Prime Minister (he appoints himself head of all committees) and other Cabinet Ministers. How are, the demands of Tobagonians for better living conditions are to be met, we are not told. I doubt whether the government knows.

SISTER JUANITA RETURNS

Brother Wantumi and Brother Omawale will report in Court on Wednesday, October 8th to proceed with the trial in the case of kidnapping and extortion. These charges were conveniently placed against them by Doctor John O'Brien, Principal of Sir George Williams. Uhuru is pleased to report that Sister Janita Westmoreland, who is occupied in Paris, where she is completing her Doctorate of law degree, will be one of the defense attorneys at this trial. There is no doubt that we are very grateful to this black woman, who even under pressure of work, has decided to interrupt her studies and fly over from Paris to defend the two brothers.

Staff Reporter

DEAR SISTER

Dear Sister

I've been devoting some of my spare time to tutoring Black children, I go with a beautiful sister and I attend all the social functions for Black people. I read all Black books and I know that I'm from Africa (originally), but I still feel frustrated. Inspite of my efforts, I feel like I'm at the end of a dead end street - I've been stagnated and I want to move on - Where do I go?

Brother Black

Dear Brother Black

It is not enough to know where you came from, you havê to know who you are. Your "Black" life seems unfulfilled because you are unaware of your potential. You are insensible only because you've forgotten WHO you are. You know that you're a Black Man but you've forgotten what a Black Man is. Until you get over this case of AMNESIA, you can't go on.

The Black Man is the personification of strength, power, peace and love; the "Father of Civilization" - The seed from which good things grow. You are the essence of Manhood, God-Man! You have a New World to build - The Black Nation.

For Four Centuries, you've been playing a part (you've become that part). It is time for you to stop playing and be yourself. Realize that for you there are no dead end streets, no impossible dreams, no high mountains, no wide oceans and no unconquerable foes. No need to ask where you are going or what route you should take? For you'll see that the future is yours. You'll know that the world belongs to YOU! Shake off the AMNESIA, throw away the frustrations and take a hold of what's yours.

Dear Sister,

How do you relate to our Prime Minister, P.E. Trudeau? Most women find him fascinating, as a Black Sister do you feel attracted to him?

A Brother from Ottawa

Dear Relative,

I refuse to call you brother. It is quite obvious that you're coming from Ottawa - you left your mind on capitol hill. Go back and get it, then take a long trip to Africa. When you come back, ask me how I relate to NKRUMAH NYEVERE or even KENYETTA? If that's too much for you, go to Jamaica and ask me how I relate to Shearer (if that's the best you can do), but while you're in Ottawa consult Ann Landers.

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SPORTS

NDG Maple leafs defeated Verdun Invictus 20-12 in the first game of their best two of three semi final playoff series. The game played on October 3rd at Verdun Stadium featured an outstanding effort by brother Edson Phipps. Of the 134 yards gained by NDG along the ground brother Edson picked up 98 of these in 21 carries. In the previous meeting between these two teams Verdun Invictus had ended up on the better end of a 24-7 score. It was brother Edson's early effort when he carried the ball on 8 of 10 plays including the major, and NDG established early control. Leading 13-0 Invictus bounced back to narrow the score to 13-12. However, NDG got the opening they needed to seal the game when a bad snap from centre on third down prevented Invictus kicker Geroy Puklicg from getting the ball away. Two plays later, it was again brother Edson crashing into the end zone for his second touchdown. The second game will be played at Verdun Stadium on Thursday, October 9th. The winner of this series will meet the winner of the Sooners Vickings Series. UHURU wishes all the brothers the very best in the remaining games of the season. And to Black "star" Edson Phipps - keep up the good work.

Lead by a five innings from skipper Cecil Marshall (85), West Indians STUDENTS AT "Sir George" trounched their conterparts from Mc.Gill by 123 runs. Playing on a surprisingly warm day for this time of the year (Oct. 4th) the Sir George team batting first made 166.

(Marshall 85, Mark Chan 29). Erskene Lowe 12). Clem Pollydor, newcomer from Guyana and the best prospect for next season, took six Sir George wickets for 35 runs (including that of Cecil Marshall - clean bowled. Mc. Gill never seemed to be able to settle down. Verdun batsman Keith BARRET WAS UNFORTUNATELY OUT WITH THESCORE AT 16 AND THE LAND SLIDE BEGAN, Newcomer and future West Indies prospect (next SEASON) Carl Paris was unable to adjust to the matting wicket and was cleaned bowled for 8, off probably the best ball of the day from youngster Duncan. Duncan is the younger brother of former Quebec star all rounder and presently black power leader in Browns Town Jamaica Donald Duncan. Duncan should be watched very closely next season as a medium pacer. Mc.Gill was all out for 53. With the score at 41 to 8 Rosie Douglas (10) failed in an attempt to convince the umpires that play should not continue due to bad light. Pollydor 11 and Barrett 12 were top scores for Mc.Gill. Highlight of the afternoon was a ball presentation to Mayhew Heyliger of Mc. Gill by skipper Cecil Marshall. In making presentation Marshall said "On behalf of our team I would like to make this presentation to the person that contributed most to our success." Mayhew scored 0 and dropped a sitter from Cecil Marshall while he was at 23.

UHURU invites our brothers and sisters to attend fastball games being played at Kent park every Sunday afternoon. There are presently several talented brothers playing in those games. Brother Norm Roberts is about one of the most promising pitchers being developed at the moment. Brothers Connie Gordon (second Base), C.W. Wells (center fields Bob Martin (left Fields) are a few more promising players that contribute towards making the games very exciting. See you next Sunday.

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THE DECLINE OF THE NEGRO COMMUNITY CENTRE

Some years ago, some black people met in the Union United Church on 3007 Delisle street and formed a community centre. They called themselves the Negro Community Centre. In racially oppressive Canada, at that time, to be militant was to say 'I am a Negro and proud of it.' This meant 'although you (whites) call me 'negro' in a demeaning manner, I am proud of my color.'

Today, very soon the 'negro' Community centre is having a meeting of its 616 paid members to decide whether the name Negro Community Centre should be changed to Community Centre. The N.C.C. has not yet released the date of this meeting. How did all this happen to the black brothers and sisters who got something for themselves in the basement of Rev. Este's church some years ago?

First of all 10 to 15 years ago a wealthy white woman named Wells 'gave' the building on Coursol street to be used for and by this body of people, provided it catered to all. This 'satisfactory' catering was to be assessed by the executors of her will. They interpreted this to mean that the centre must be used by all. And it was. At first it was staffed and run by black people. Today 'all' means that the majority of directors on the Board of this centre are middle class white suburbanites from the many Montreal service clubs, most of the staff come from the same background and the programs are so designed to fit their whims and their flashes of 'brilliance.'

If these people could expend the same effort with their own children suffering from parental alienation, drug addiction and kleptomania, they would not have to pretend that they are fulfilling a useful role in society by helping disadvantaged kids, a good many of whom are black.

Those who are not able to relate to their own problems in a satisfactory manner cannot relate to those of a different background, more so if they are of a different ethnic and cultural background and have different life styles. So the coup occured, the blacks were thrown out of something which was 'given' to them and 'progress' came along.

Here is the list of items of 'Reported Progress' of the condensed report 1968-69 of the Negro Community Centre.

(1) Implementation of Service Priorities ie. Doing the bidding of the different service clubs; using black children as guinea pigs towards some questionable better life?

(2) Involvement of Parents - Many of whom were in control before. Now they are invited to involve themselves.

(3) Better Salaries for Staff.

(4) Substantial support from Service Clubs.

(5) Improved equipment for sports.

(3), (4), (5) go together. The middle class suburban kids running away from the bleak house of mommy and daddy in Westmount, Mt. Royal and the Lakeshore, must be paid by mommy and daddy to motivate 'underprivileged' kids, by making them into basketball, football and soccer heroes. They have a sense of involvement while doing this.

(6) Closer liason with neighbourhood churches, school and other welfare and community associations.

(7) Increased Grant from Provincial Government.

It is clear that the Provincial Government must support those who are listed under (6).

These people in (6) are financially supported and in many ways controlled by the Corporate and Company business men of Quebec. They cannot relate to the majority of people, they cannot boldly point out injustices and act on them, for fear that their support will be cut off by the Corporation men. Politicians then, fall in quickly and support this in order not to bring too many ruffles for the surface, or rather not disturb the 9/10 of the iceberg which is always below the surface, and so scare away financial and other support. In the future, we shall go into just how much the centre has done viz a viz the items which it so boldly as 'Reported Progress' for the year 1968-1969.

Gordon

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AFTERMATH OF BERMUDA CONFERENCE

"Umojo!" brothers and sisters, I bring greetings from the brothers and sisters of Bermuda, in particular, the Progressive Labour Party's Youth Wing, of which I am an active member. This group of young people were responsible for the fourth regional Black Power Conference this year from the 10th to the 13th of July, 1969.

This summer of 1969 will stick out in the minds of many individuals in Bermuda, as it was in essence a time of re-birth, a renaissance, for during those four days, the brothers and sisters of Bermuda observed and learned of their past, present and future; and as a result, began to question the state of political and economic affairs of the country.

Till then the majority of Black people at home were enshrouded by apathy. I am sure we are all familiar with that state, particularly the old guard who consider the "opportunity cost" of gaining Black empowerment through Black operational harmony too great a risk. Such was the state in Bermuda, a small island 22sq. miles, with a population of 22,000 residents. Sixty six percent are Blacks and Negro (the down-brothers will know what I mean) and the remaining 34% of European descent. Whilst attending the political workshop and sitting amongst the Black brothers such as C.L.R. James, I began to explore in my mind the scene in Bermuda and the things that came to my mind were unbelievable. Black Bermudans are so cold and off colour politically that they make the North Pole seem like the Equator. I mean we are damp, very damp. But we are learning and progressing rapidly.

Let me try and explain a few points of interest. First, as Bermuda is still a colony, it is still a dumping ground for English waste products. I did not really realise how many of those suckers were there until one day I walked along Reid Street, the main shopping district, and I took a random sample of ten whites (five were American tourists, three were English, one Portugeese and the other, fourth-generation white Bermudian).

The suckers that are sent there are for the most part unqualified for the jobs which they obtain. This can be seen in a recent case that was tried there, the case of a Mr. Challiner, a hospital administrator, and a Mr. Wheatly, a supposed accountant, who together embezzled £50,000 from the hospital. As a result, the hospital is at present short-staffed to say the least. During the course of the trial it was discovered that Mr. Wheatley was not an accountant but had been a clerk in some machine shop in England where he had done a little bookkeeping. He was found guilty of embezzling about £3000 of his own and was sentenced to only three months in jail and was subsequently deported. Challinor who promised to pay back the money which he embezzled, was sentenced to 4½ years in jail and at present his sentence is being appealed. I might add that he was and is being represented by a black, I mean negro, Queen's Council from Jamaica.

To give another recent example as to the sort of injustice taking place, about two months ago two white boys were racing their car at 75 m.p.h. when they struck and killed a 75 year old white woman. The boy who was driving did not possess a driving licence but in actual fact was learning how to drive and was supposedly then having a driving lesson. The two boys were fined £75 only. Two years ago two black cats were speeding and killed a middle-aged white man. The driver possessed a licence, it was his first offence, and he is still serving time for manslaughter. These are two instances of the sort of injustices which are overlooked in my country.

These expatriates apply for citizenship after three years and are accepted almost readily. The reason for this is to help increase the white voting number in the elections. Whites vote white. Do Blacks vote blacks No. Why? Why dont we trust our own? We trust those of another kind before our own. Why?

The white vote is maintained and they are able to pass a law like "The Race Relations Bill" which in essence goes against the basic rights of all individuals, i.e., freedom of speech.

However, as the late brother Sam Cooke sang in his song. "A change is gonna come." That change has come. We are beginning to unite in effort and in purpose and very soon I hope that our ultimate goal will be achieved – that being power to the people, power to the Black people and unity that will not be surpressed or surpassed.

DAWSON SWAN

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LES FAITS DE LA LOI

Vagabondage:

La police utilise très souvent cette sorte d'accusation assez simpliste pour harasser tous ceux qu'elle n'aime pas et quand elle ne peut porter aucune autre accusation contre une personne déjà arrêtée. Vu que dans la plupart des cas les sentences imposées pour de telles accusations sont comparativement élevées, les accusés effrayés par la machine policière et non suffisemment informés de leur droits plaident assez naivement coupables. Certains avocats pressés conseillent même à leurs clients de plaider coupables et de payer l'amende, pour éviter toute complication. Cependant les avocats préocupés du respect des libertés fondamentales recommendent de ne jamais se reconnaître coupable a telles accusation si vous la jugez non fondée.

En vertu du code criminel (chapitre 51, article 164), peut être reconnu coupable de vagabondage:

1. Celui qui est pris. sans moyens apparents de subsistance, se promenant ça et là incapable de fournir une adresse de provenance ou de destination et dans l'impossibilité de justifier sa présence au lieu appréhendé;

2. Celui qui est trouvé mendiant de porte en porte ou dans un endroit public.

3. Toute prostituée reconnue, incapable de justifier sa présence, à la satisfaction de tout policier, lorsque trouvée dans un endroit public.

4. Celui qui vit du jeu ou du crime, totalement ou partiellement et n'a aucune profession ou occupation légitime lui permettant de gagner sa vie.

5. Celui qui a été auparavant déjà reconnu coupable d'offense sexuelle et qui est trouvé errant ou flânant près d'un terrain de jeu, d'un terrain d'école, d'un parc public ou d'une zone publique où l'on peut se baigner.

6. Cependant, en vertu toujours de cette même loi, aucune personne agée ou infirme ne peut être accusée ou reconnue coupable de vagabondage.

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BULLETIN BOARD

(1) Dru-Chan-Dan-Titles, In Nostalgia held on Saturday October 18th, 1969, at the West Hill High School Auditorium at the corner of West Hill and Somerled Avenue. Time -8:30 pm. Admission fee – $2.00
For tickets call 481-7922; 731-6150

(2) "The Nakwa River", one of the ships from the well know "Black Star Line", will be in the port of Montreal from October 6th to Wednesday October 8th. In the future we hope to know well in advance when these ships would be in port so that people who are interested can arrange to visit the ship.

(3) Michael Manley, head of the opposition in Jamaica, will be speaking at the U.N.I.A, Hall on Monday October 13th at 7.30 pm. Manley will be returning to Jamaica after the completion of a world tour, the highlight of which was a visit to Africa. All black people are invited.

(4) We appeal to all brothers to report to the U.N.I.A. Hall on saturday morning at 9.00 am. We need full support to complete the painting of the Hall.

(5) The Negro Community Center has announced that a negro library will be opened at the Center some time in November. A substantial sum of money will be spent in purchasing books for the library, and we hope that the community will make full use of the library.

(6) Leon Llewellyn, young black artist, will be displaying his final artistic productions at Fort Edmonton, La Ronde, man and his world. The display will be on from Saturday to Monday, so this is your opportunity to go to support the young brother in his ambitious venture.

(7) The February 11th Defense Committee will sponsor a ThanksGiving Family fete at the Caribbean Coalpot on 2155 Mackay St.; Sunday October 12th, at 9.00 p.m. Donation $1.00

(8) Sister Elsie Ottley who worked with the late Olive Walke of Trinidad is the founder of La Petite Musicale – Montreal. The group came into existence three years ago and has brought many hours of fine musicale. Much success in their drive for new members and their festive season activities.

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